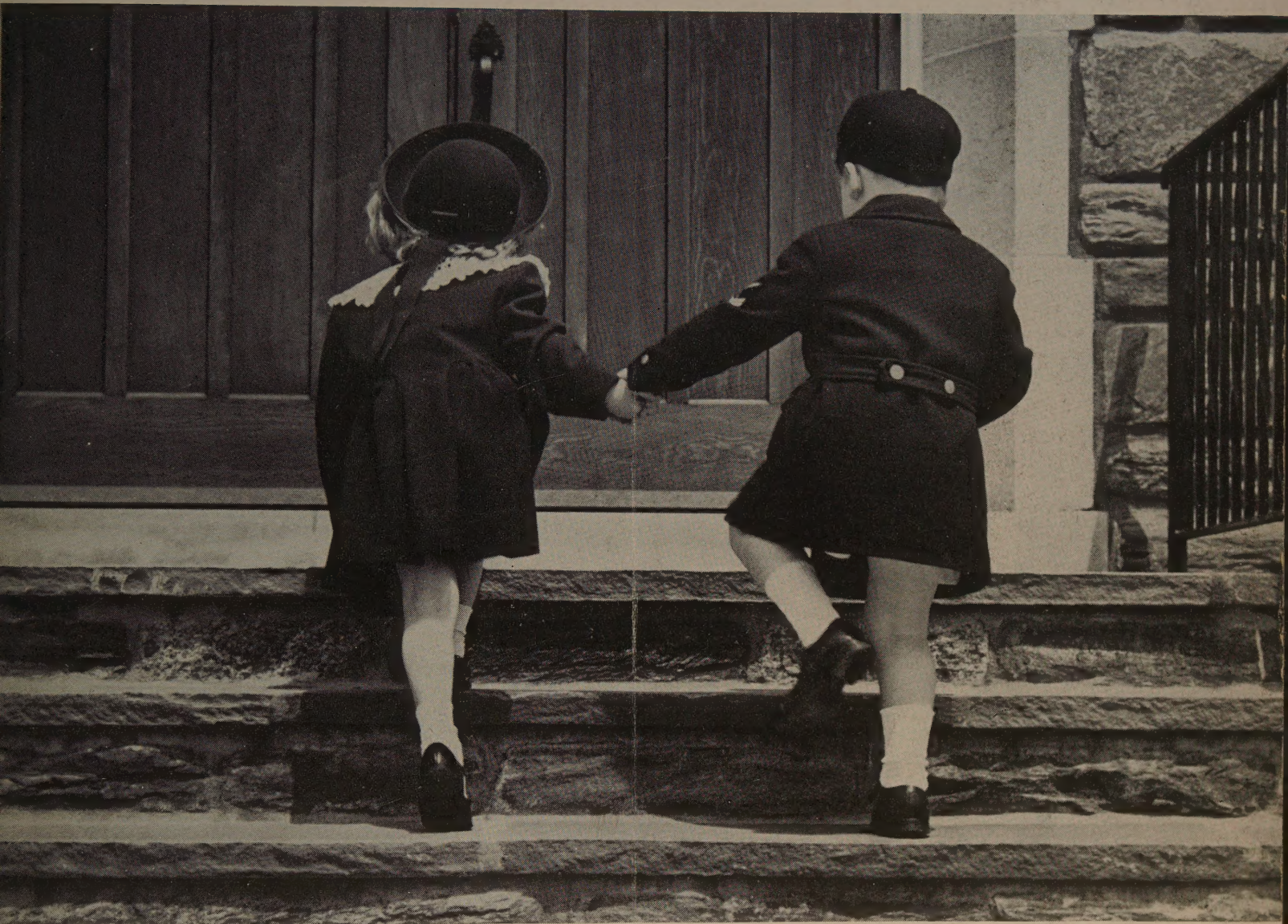


CHRISTIAN EDUCATION

FINDINGS

OCTOBER 1956



Will church school be just a lot of talk? See page 7.



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- 7 Just a Lot of Talk?
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● Gives Teachers Definite Help

Many thanks for the new FINDINGS. Each issue gives us more helps for our teachers. We gave copies of the June issue to seventy teachers attending a teacher-training session here in Maryland in September. Their response should gratify you.

The article in the September issue, "What the Church Is Teaching Week by Week," will be of real help to teachers as they make definite lesson plans. FINDINGS is doing a real job in helping the field in Christian education.

Cornelia Haines
Executive Secretary
Department of Christian Education
Diocese of Maryland



● World Christian Education



Your offer to put a notice in your magazine regarding *World Christian Education* is much appreciated. While not addressed primarily to local workers in this country, it has been heartening to receive from a good many persons, such as directors of religious education, statements about the fact that it is useful, even though addressed with our workers overseas primarily in mind.

Everett M. Stowe
New York, N. Y.

Editor's Note: So many favorable comments were received following the publication in our June issue of Alexander Miller's "Biblical Theology and Christian Education" that we felt our readers would want to acquaint themselves with the quarterly from which it was quoted. The address of *World Christian Education* is 156 Fifth Ave., N.Y. 10, N.Y.

World Christian Education

Christian Faith and
Contemporary Culture

CHRISTIAN

EDUCATION

FINDINGS

Contents for October 1956

Volume 4, Number 8

ARTICLES

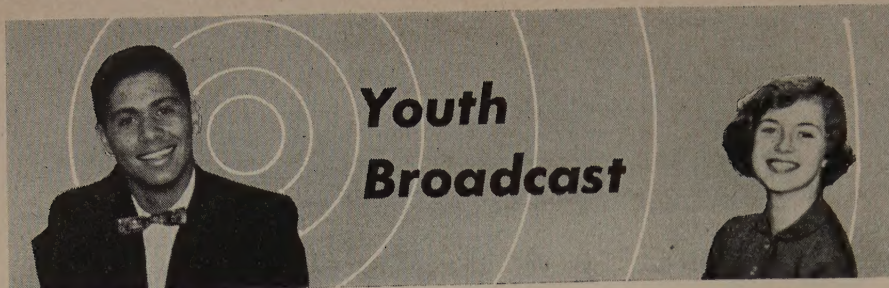
- 3 **Parrots aren't people**, the Rev. Elsom Eldridge of our Leadership Training Division declares, and they fulfill their destiny when they "parrot back" words and sounds. People (including children), on the other hand, need to know what they're talking about.
- 5 **What the Church is teaching week by week in November is the second of a series of outlines prepared by the head of the Division of Curriculum Development, the Rev. William Sydnor.** A regular feature, this series should prove helpful to both clergy and teachers in planning classes.
- 7 **Just a lot of talk? Is that all this emphasis on group participation amounts to?** The Rev. Francis W. Voelcker, a Department member whose comments have appeared in these pages before, addresses himself to the stages of growth in an average church school class.
- 9 **Down Rio Grande way two teachers do some creative teaching with a group of alert fifth-graders.** The Managing Editor reports on the first seven weeks in the life of an Eagle Pass, Texas, class and the excellent use made of a carefully kept weekly record.

DEPARTMENTS

- 1 **Letters**
- 2 **Youth Broadcast**, written this month by Virginia Harbour, answers a request for help in planning the parish youth program. The request from Kalamazoo, Michigan, and Mrs. Harbour's reply are timely and certainly apply to many parish situations.
- 12 **Speaking of Books** is edited by the Rev. Randolph Crump Miller of the Yale Divinity School.
- 15 **News:** College of Preachers team goes to Seabury-Western • New A-V Head at work • Weekday religious education report.
- 16 **The Audio-Visual Corner**, from the pen of the new executive secretary of the Audio-Visual Division, makes an appeal for help in accumulating needed visual materials for the production of future films, filmstrips, and slide sets.

Cover photograph by H. Armstrong Roberts

CHRISTIAN EDUCATION FINDINGS is published every month, except July and August, by The Seabury Press, Inc., at Greenwich, Conn. Entered as second-class matter at the post office in Philadelphia, Pa. Subscription rates: single subscription, \$1.50 a year. Bundle subscriptions, 10 or more copies to one address, \$1.00 a year a copy.



Too Much Recreation? What appeal can be made to such a group of young people?

Here is a letter received in the Youth Division, which we felt worth sharing:

"I have been assigned the charge of the high-school and junior-high-school youth groups here at St. Luke's. I am trying to work out a program for each of these groups for this coming year.

"We have a peculiar problem in Kalamazoo. We are faced with a community which provides so much recreation and activity for the young people of the town that we would be wasting much of our time and effort if we were to duplicate activities.

"I feel that our group is ready to attempt some more important efforts, rather than passing time in merely amusing themselves.

"To give you an idea of the kind of thing I think will be rewarding for them, I hope they can take an active hand in helping to sponsor a family of displaced persons: fixing up their apartment, taking turns in helping younger members of such a family to get used to American schools, baby-sitting, etc.

"They are ready to become more deeply interested in the world mission of the Church . . . but not merely from a standpoint of raising money.

"With this brief summary of the sort of thing I think our group is ready to attempt, can you send me information concerning a fruitful way in which their energy can be used and their interest maintained?"

This interesting letter was answered as follows:

"Your letter was a most refreshing breath of air—for this reason: you ask for the very thing we are most eager to give, and are striving hard to provide. If the Church cannot lead its young

people to deeper levels of concern and action, based on an ever expanding and maturing faith and conviction, then we are poor indeed. In all but the most rural communities, the secular world is far better equipped to entertain the young than the Church is, and we are not always wise to try to compete.

How a group might sponsor a displaced person

"The specific project you have in mind—that of sponsoring a family of displaced persons—is a grand one. Our national Department of Christian Social Relations is in charge of administering the Refugee Resettlement Program for the Episcopal Church. Our Church has accepted a quota, and is working hard to fill it. We have until March, 1957, to provide sponsorship. If you would like more facts and figures and information with regard to procedure, I suggest you write to the Refugee Resettlement Program of the Episcopal Church at 281 Fourth Avenue, New York 10, N.Y.

"Recently I had occasion to see a film, put out about five years ago by the Lutherans, on this very topic. It is called 'Answer for Anne.' I believe you would find it an excellent means of promoting interest and concern for displaced persons. As you know, it is a long process to sponsor a family. A great deal of red tape has to be dealt with. Oftentimes this is discouraging. Young people, in particular, may get impatient. This does not mean you should not undertake the work, but you must be prepared to wait.

"I do not know if you are familiar with our Episcopal Young Churchmen's Notebook. A year's subscription costs \$2.00 and additional material is mailed as it becomes ready. In an early September mailing there will be a study guide on Christian Citizenship which attempts to open up for consideration

many areas of social concern and to suggest several areas for possible action by young people. While waiting for the wheels to turn for your D.P. family, you might be interested in tackling one of the other suggested endeavors.

"With regard to the world mission of the Church, I wonder if you have seen *Challenge and Decision*, a Seabury Press publication sponsored by the Youth Division on this very topic. This is senior-high material, extremely provocative and even unsettling. It is not designed to promote any specific line of action, the raising of money least of all, but any group which undertakes a serious discussion of any of the issues it raises will be bound to ask what they can do.

Study guide on primitive religions being prepared

"We are presently preparing a study guide on primitive religions, especially as they are manifested in Haiti. Our whole aim and attempt is to involve the young people in a sympathetic understanding of a wholly different world view, and what the Christian Gospel can mean to people who are subject to capricious and often evil spirits and gods. We hope their own understanding of the Gospel will be deepened, and that an appreciation for the missionary enterprise of the Church aroused. While this year's Youth Offering will go to a specific work in Haiti, the purpose, of this study guide is *not* to raise money. Indeed, several other kinds of projects are being recommended. This material will be available through the Notebook later in the fall."

—VIRGINIA HARBOUR

FINDINGS

Department of Christian Education

THE NATIONAL COUNCIL OF THE
PROTESTANT EPISCOPAL CHURCH

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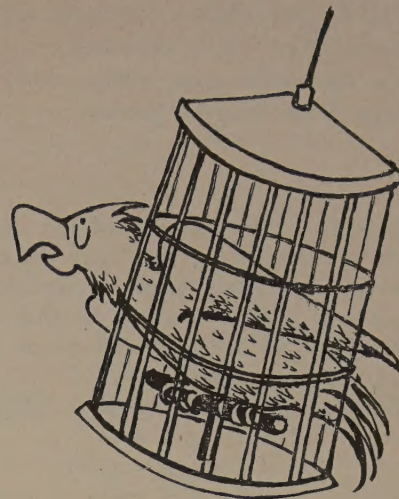
Director
THE REV. DAVID R. HUNTER

Managing Editor
THE REV. WILLIAM B. MURDOCK

parrots

aren't

people



by Elsom Eldridge

Executive Secretary, Leadership Training Division

Parrots aren't people . . . because parrots don't know what they're talking about. The task of the teacher is, first, to help pupils to "know" something and, second, to help them to talk about it.

Much has been said in recent years about the purpose of education in the Church, and there is a growing recognition by teachers — no matter what courses of study they are teaching — that the ultimate purpose of Christian education is not simply to have approved facts and phrases repeated back to them. Rather, they are concerned with discovering something about the deeper meaning of life which will, in turn, affect behavior.

Obviously this is a different kind of learning from the kind that is merely interested in getting the right

verbal answer to a given question. While few would defend this latter position, it has always, to some extent, beclouded our thinking. Over a hundred years ago Søren Kierkegaard bemoaned the state of education in Denmark when he wrote: "It is an excellent parody of the modern [1840] method of learning by rote, which says everything as quickly as possible and all at once, and does not have the effect of making the reader (or hearer) take an active part, but makes him learn it like a parrot."¹

I am not very much up on parrots, but I have the distinct impression that parrots don't know what their words mean — that they literally don't know

¹ *The Journals of S. A. Kierkegaard* (New York: Oxford University Press, 1938), p. 155.

... A faith which is valid and strong is one which is also articulate, says the author, who outlines some of the steps in the learning process



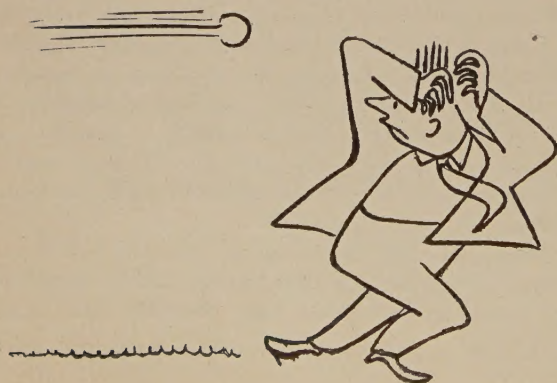
what they are talking about. As for people, our concern should be that they discover some meaning in life, that they learn, as Archbishop Temple suggests, to make sense out of that which is nonsense, that they be inwardly aware of this sense (truth), and that they respond "yes" to it. For is not this ability to say "yes" to Him who is the Truth that which we mean by faith?

That we place the ability to speak the words of this faith in second place is not that we want to discredit verbalization—a faith which is valid and strong is one which is also articulate—but rather that we would stress the primary importance of faith.

The ability to pour out all the Christian vocabulary and to describe with accuracy the doctrine, worship, history, and work of the Church does not in itself indicate whether or not a person is one of the household of faith. Did you ever know anyone who could give the names and batting averages of the 1927 New York Yankees, but who would duck if you threw a ball to him?

A person learns by recognizing that if he is going to learn something about life, he is going to learn it by being involved in some *real life together* with his peers. The classroom thus cannot be allowed to become a small island disconnected from the great body of land which is our everyday experience. In the church school it must be the constant concern of the teacher to allow concrete issues of life, which the children are facing day by day, to become an integral part of the classroom agenda.

A teacher who is overly demanding and moralistic will stifle all reality in the classroom and produce life on an island that has little relation to life on the mainland. Nothing can more completely sterilize our educational efforts and reduce Christianity to an unrealistic fantasy. Rejoice if some *real life* does happen in your classroom and the Sunday morning masks begin to disappear.



It is not enough, however, just to transplant some of the vast continent of "living" into the classroom. Secondly, the issues that emerge from this "living" need to be discussed, recognized, and identified. For instance, one eighth-grade class was recently discussing the story of a boy who had come to the family service but who would not come into the classroom. In discussing the possible reasons for his behavior, such suggestions were made as: sickness, no friends in class, ashamed to come because of past behavior, feared low esteem of the rest of class, not dressed properly, homework unprepared, felt out of place. Here members of the class were coming close to some of the realities of life which they themselves had experienced. Later, as more of the story unfolded, they were able to discuss the issue more deeply and to see their own lives as related to this situation. (The real issue was the boy's inability to perform in accordance with the group standard.)

Here again it is not enough merely to have the issue clarified and identified with the children's lives. There is another step, and this is the discovery of some symbols in which can be found the power of God to hold life together when it seems to fall apart (as in this case) and to interpret and give meaning to it. A symbolic reference here might be the boy with the few loaves and the fishes or the disciples themselves, who were "slow of heart to believe." In both these cases, what was obviously inadequate was redeemed and fulfilled by our Lord. This same redeeming power could speak to the boy in our story who also had feelings of inadequacy.

The symbol alone is not enough. It becomes valid for us when we discover that somehow our own lives are picked up by it and given meaning, depth, and power.

While we have referred to this process as "steps," they are not steps that occur one after another in the order listed, but are much more likely to be intertwined, with all three of the elements involved at every point.

Parrots are not people, for parrots have fulfilled their destiny when they can give the proper words at a given stimulus. People, on the other hand, need to *know* what they're talking about!



St. Stephen's Church, Pittsfield, Massachusetts

What the Church is teaching week by week

by William Sydnor

Sunday, November 4, 1956

The Twenty-third Sunday after Trinity

THEME:

Christian Citizenship.

THE EPISTLE. PHILIPPIANS 3:17-21:

St. Paul here describes the Church in terms of citizenship. The fortified town of Philippi was officially a Roman colony which was considered a great honor. St. Paul's readers knew what it meant to have local loyalty and yet never to forget that their more significant loyalty was to the state they represented in a foreign land. Christians are like that, too, he is saying, for "our citizenship is in heaven."

THE GOSPEL. ST. MATTHEW 22:15-22:

The Christian citizen whose final loyalty is to the heavenly kingdom also lives in an earthly, local situation. He has citizenship responsibilities to the temporal authorities as well as to God.

PSALM 72:

This poem is a prayer for Judah's king at the beginning of his reign, perhaps on the day of his enthronement. It is a prayer that the earthly monarch will have such a measure of God's own righteousness that his rule will be characterized by a deep sense of social responsibility. Such a reign will be a blessing now and long remembered among the nations.

WISDOM 6:1-11:

From the Book of Wisdom in the Apocrypha comes this divine charge addressed to temporal rulers. It is a caution and exhortation upon which every ruler and politician and person in authority should meditate.

ST. MATTHEW 22:15-22:

In the Psalm we prayed for those who rule. In the Lesson from the Book of Wisdom, those in authority are exhorted to rule with God's own righteousness. Now we have our Lord's advice to the citizens who are governed. The occasion is one of the moments of tension between Christ and the Jewish authorities a few days before His arrest.

Sunday, November 11, 1956

The Twenty-fourth Sunday after Trinity

THEME:

Faith in God's Healing Gifts.

THE EPISTLE. COLOSSIANS 1:3-12:

This is St. Paul's prayer of thanksgiving for the Christians at Colossia which is inspired by their evident faith in Christ Jesus.

THE GOSPEL. ST. MATTHEW 9:18-26:

In the days of His healing ministry people had great faith in Jesus.

PSALM 86:

This poem is the prayer of an afflicted person, who has utmost confidence in God's goodness and mercy.

II KINGS 4:18-37:

The story of the raising of the widow's son is one of the Wonder Stories about Elisha the prophet. Whether it is historical is beside the point, Elisha was so great a man of God that people told stories like this about him. God is able to heal, and surely His spokesman has the same power.

NOTE: During the Trinity Season we followed consistently the second Evening Prayer lections each week. The Second Lesson in these selections was always the Gospel for the Day. Because there are twenty-six Sundays after Trinity this year, the propers and lections for the Sixth Sunday after Epiphany are used for the next to the last Trinity Sunday (see Prayer Book rubric, page 224). That Epiphany Sunday emphasis is highly eschatological (dealing with the Last Judgment and Christ's Second Coming). The decision as to which lections should be used on the Twenty-fifth Sunday after Trinity and the Sunday next before Advent is related to which lections will be used during the Advent Season to which they form a transition and introduction. The second Morning Prayer lections will be used on these two Sundays as well as on each of the four Advent Sundays.

Sunday, November 18, 1956

The Twenty-fifth Sunday after Trinity

THEME:

God's Judgment.

THE EPISTLE. I ST. JOHN 3:1-8:

The coming of the Son of God was to "destroy the works of the devil, and make us the sons of God, and heirs of eternal life" (the Collect). The implication (supported by the petition in the Collect for the Day) is that this two-fold purpose will be fully accomplished at Christ's Second Coming in judgment; hence here is warning, exhortation, and promise.

THE GOSPEL. ST. MATTHEW 24:23-31:

In picturesque language our Lord tells His disciples some of the signs indicating the approaching end of time when the Son of Man will come "with power and great glory." Faithfulness to Him during those last days, in spite of the tempting invitations of false christs and false prophets, will be rewarded. This passage is part of a longer Holy Week discourse (24:1—26:2) all of which deals with the conditions at the end of the age and the importance of faithfulness and preparedness.

PSALM 93 AND PSALM 98:

Psalm 93 is an affirmation that the Lord will subdue the chaos of the world of nature and will reign in power and glory. Psalm 98 is a New Year's hymn praising anew God who will judge the world in righteousness. The true setting of the Biblical view of God's judgment is summarized in verse 4, "all the ends of the world have seen the salvation of our God."

ISAIAH 66: 1-2, 10, 12-16, 18-23:

This poem is one of a group of poems which were

written by an unknown poet during Israel's struggling, disillusioning years following the Babylonian exile. They are bound in with the Book of Isaiah. When God comes forth in power, His merciful goodness to His people will be coupled with His judgment fiercely executed on the unfaithful in Israel as well as the nation's enemies. Note that His people are not the people of Israel indiscriminately, but those who are "humble and contrite in spirit" (verse 2, RSV).

II THESSALONIANS 1:1-12:

This passage parallels to a marked degree the Isaiah 66 poem. There will be a day when Christ will come again as righteous judge righting wrongs, quelling oppression, calling forth to honor and glory His faithful servants. This passage is a scriptural commentary on the meaning of the credal statement, "And he shall come again . . . to judge both the quick and the dead."

Sunday, November 25, 1956

The Sunday next before Advent

THEME:

Prepare for the Coming of God's Kingdom.

FOR THE EPISTLE. JEREMIAH 23:5-8:

The days will come when the righteous Lord will gather in His faithful people.

THE GOSPEL. ST. JOHN 6:5-14:

The feeding of the five thousand is symbolic of the heavenly banquet—the final Great Day when peace and brotherhood, righteousness and plenty, shall be experienced by all under the Lordship of the Messiah. In the early Church the Lord's Supper, with which St. John's Gospel associates the feeding of the five thousand, had this same emphasis almost exclusively.

PSALM 145:

An artistic, stylized poem describing God's eternal Kingdom. It is an impressive doxology both in its moving power and spiritual content.

JEREMIAH 3:14-18:

The psalmist pictured the coming eternal Kingdom. The prophet calls the people back to faithfulness that they may be worthy to share in the consummation with all their brethren.

I CORINTHIANS 11:17-32:

This is the earliest New Testament description of the Lord's Supper. Its meaning is explained to those in the early Church who are already sharing in its observance. Note that the principal emphasis is that of the heavenly banquet, a foretaste of the ultimate return of the Lord. Strong emphasis is put on the eternal significance in its observance—worthy participation is a seal of incorporation; unworthy participation will bring God's judgment.



Just a Lot of Talk?

by Francis W. Voelcker

When do we get beyond this "just talk" stage? When will we examine the wisdom of the Eternal Truth?

The head of the Department's Unit of Evaluation examines various stages in the growth of a church school class.

In one way or another, many church school teachers have expressed concern over the teaching method recommended by the Seabury Series. This concern has elements both of joy and of anxiety. The teachers are happy over the freedom and participation which the group-process method encourages. They are pleased to learn that the children are enjoying the class sessions and talking about church school at home as they never did before. One child said to his parents, "I would rather go to Sunday school than enjoy myself." Nonetheless, the same teachers are asking, "Are feeling at home, group participation, and enjoying oneself the end goals of this group method? How do children learn the truth of the faith that has been passed on through the centuries?"

Now certainly a Christian group which does not face the facts and demands of the Gospel is an irresponsible group. Sometime or other the church school class must move from the mere camaraderie level to an examination of the *heritage* of the faith. Participation for participation's sake is not the goal of group method, nor is the increase of "talk" the barometer of the success of the method. A church school class that has "become a group" faces the further responsibility of growing as a group. It must deal with the resources of the Church to become an

even stronger group. But there is a time and place for the "just talk" sessions, too. Perhaps a sketchy review of the growth of a church school class will help to crystallize the process in our minds.

The infancy stage of class life may be called the "Emily Post" stage. During these early days the members of the group are extremely "polite." They are testing each other and are also testing the leaders of the group. "How does he respond? What is it safe to say? What are these teachers thinking?" All these thoughts, and more, are common to all the group members. At this stage the behavior of the leaders, both teacher and observer, is crucial in helping the class relax. Their nonjudgmental, accepting, and encouraging attitudes help the members feel at ease.

The subject matter of these early days is ordinarily of such things as what happened during the summer, families, what the children like to do most or least. At this stage both the teacher and observer become "human" by telling something of their feelings, too. The subject matter of these early sessions may not seem very profound, on the surface, but the discussion and feelings which are brought out are profoundly revealing. They give leads into the interests and concerns of the children and also into their understanding and past training. The observer will be

able to make valuable notes at this early stage from which the teaching team can plot several roads the class may profitably travel.

The next stage of development of a church school class may be called the "learning to walk" stage. This is the time when the leaders help the class put its feet on a path and take the first tentative steps. Just as a mother does with her stumbling child, the leaders can provide a few props. For instance, the teacher will tell a story of some boy or girl or adult incorporating the problem with which the group will wrestle. "Once upon a time there was a boy named Jimmy . . ." Then the props are gradually removed. "What do you think Jimmy will do? Do you know of anyone like Jimmy? Do we ever feel/ behave like Jimmy?" (The "Jimmy" referred to here is an example of a starting device. Many starting devices are suggested in the manuals of the Seabury Series). At this stage children and teacher are examining the real life around them.

Now we have reached the age of maturity. The group, according to its ability, is ready to enter the outside world and learn of the wisdom it has to offer. The Christian group will examine the wisdom of the Eternal Truth. Yet this examination is not unrelated to all that has gone before. The wisdom will be offered in terms of the areas (and byways) which the class has been discussing. To be sure, the manuals suggest that we as leaders do not "put words in the children's mouths." But that is a different thing from suggesting areas for further consideration. Here the teacher's role is a very important one, for it is the responsibility of teachers to suggest resources of the Church for consideration. Indeed, most of their class planning will be in terms of collecting these resources.

Before introducing resources, however, the wise teacher will sum up, or have the class sum up, what has been discussed. This will help establish a connection between the discussion and the resources. Then he will proceed by one of several ways. If he is to tell a Bible story, he may say, "I have a story to tell you. See if you think it has anything to do with what we have been discussing." If members of the group are older, he may ask the group to divide into smaller groups and examine suggested parts of the Bible, Prayer Book, or CHURCH'S TEACHING for further light on the subject being discussed. Even after all this, he may feel the class has missed the point or arrived at wrong conclusions. Then the leader has the further responsibility to ask, "Is there another side to the problem/conclusion?" He may offer another point of view or a different set of conclusions, but he will always invite comment and criticism of his comments.

Teachers, then, *do* have a moral obligation to help the group do more than "just talk." Indeed, their mission to the class may be just this. From the "just talk" level they must devise leads for further discussion. Having noted the leads, they will guide the group in approaching discussion areas. And after the group has brought all of its own resources to bear upon the discussion topic, the leaders will help the members consider the wisdom and resources that are outside their own circle.

But is growth ever so neat as outlined above? Is it always onward and upward, or are there periods of regression and flat plateaus along the way? Certainly the latter is true. So, too, in church school classes there will be plateaus and periods of regression. The wise leader, therefore, will realize that even after much resource examination there are bound to be periods of "just a lot of talk."

Both photographs courtesy of the Washington Post



Teaching Down Rio Grande Way

A remarkable record of "Seabury teaching" with only the manual missing. This is a story of how two Texas teachers read all three teacher manuals available in the Seabury Series in 1955 and applied their insights to their fifth-grade class.

by William B. Murdock

Eagle Pass, the county seat of Maverick County, Texas, is a Rio Grande border town in a winter garden area of some 11,000 souls. A Chamber of Commerce brochure claims it is the largest spinach shipping center in the world. Onions, cotton, okra, and cauliflower are other cash crops that are easily grown because of the mild winters.

The Church of the Redeemer ministers to approximately three hundred in Eagle Pass and Rosita, Mexico, and has a church school with an average attendance of seventy-two per Sunday. Some of the children in the fifth-grade class, the class that claims especially our attention, live on farms and ranches as distant as twenty miles from town. Nine children were enrolled in this class last year, and the teaching team consisted of Mary Reed Simpson and Betty Fuller, leader and observer respectively.

What follows is a record of the first seven weeks of the life of that class. To the great credit of teacher and observer, detailed notes were made of every session, and in some few instances a tape recording was cut. The record charts the progress of the class on a week-to-week basis. Two remarkable events should be noted. This teaching team operated in a parish that was without a rector for an entire year. From 1946 to 1955, until his consecration as Suffragan



The Church of the Redeemer, Eagle Pass, Diocese of West Texas

Bishop of the Diocese of West Texas, the parish was served by the Rt. Rev. Earl Dicus. Not until after the close of the 1955-56 church school year, however, did the new rector, the Rev. Edmond L. Browning, formerly in Corpus Christi, Texas, arrive. Secondly, there was no teacher's manual available for this class. Bishop Dicus had taken the teachers with him to regional leadership-training sessions, and, when the first of the Seabury Series volumes came off the press, they ordered a sample kit, read all of the books cover to cover, and decided to apply this accumulated wisdom to the insights of fifth-graders.

It was Peter Day in his highly illuminating article "Beachhead Established" (*The Living Church*, June 17, 1956) who first coined the phrase a "semi-Seabury" class. The Simpson-Fuller class is "semi-Seabury" but with a reverse twist of the meaning from the Day original. It was Seabury teaching, all right, an adventure in redemptive living, but in this case it was the manual that was missing—not any of the four essentials outlined in *Preview*.

The carefully compiled week-to-week record of the class was a great help in making plans.

"We both have full-time jobs and families and do other church and civic work," Mrs. Fuller reported. "The record helps enormously in planning. In fact,

The whole class was completely involved with Kip's question.
Does God favor the rich? Is He fair? How does He answer prayer?



Children in the fifth-grade class at Eagle Pass come from ranches and truck farms. Here a young stockman shows his prize calf at a stock show in the center of town.

we frequently felt our plan would be just to try to get straight all the unanswered questions of the previous week."

The two friends actually began their plans for the class in advance of the opening of church school on September 11. They began home visits, but as sometimes happens with the best of plans, the calls were not completed. Personal history forms for the children were mimeographed for use on the first Sunday, but were not used because the children were bubbling over with the news of the summer past. Miss Simpson had grown up in this parish and all the children knew her. Mrs. Fuller, recently confirmed and only three years in the community, did not know many of them well, and so for the get-acquainted session it was decided that Mrs. Fuller, the observer, would be the leader. (Incidentally, the two women frequently switch roles and find it helps them to learn as they take turns observing each other.)

The first session the children very willingly brought Mrs. Fuller up to date on the lives of ten-year-olds in Eagle Pass. A week later the observer was encouraged to tell something about her life. A former resident of New York, Mrs. Fuller was able to spin a few tales about life in a large city, but in no time at all the conversation switched back to Texas. (Even junior Texans will do this, it seems!) They discussed edifying topics such as twisting off a turkey's head and pulling out the eyelashes with tweezers, how blowfish kill themselves (sic), the death of pets, and countless gruesome stories about the sudden death of animals.

The give and take between teacher and pupil, pupil and pupil, for these first few weeks reads like a chart of progress in the building of friendship and

trust. Sure the teachers were concerned about what to do from week to week! Cues that might lead to the more traditional sources of the Church's teaching were not always too apparent. And when they did come, the teachers had always to ask themselves, what really are these children asking?

Such a session was the fifth. Listen in:

MRS. FULLER: You've all told stories [and here the teacher recalled several indicating the child who told it], but I haven't told one yet, have I?"

SEVERAL: You haven't had a chance.

MRS. FULLER: I have one here I wanted to tell you. [She held up the Bible.] It's sort of like your stories about a . . .

KIP: Who made God?

JUDY: Nobody made God. He was just always there.

KIP: But where did He come from?

JUDY: He didn't come from any place. At Camp Capers they told us that God just made Himself. He thought Himself up, and then He thought up everything else.

KIP: If He can do things like that, why doesn't He do things now?

JUDY: You mean, why doesn't He make miracles today?

KIP: Yes — like I have to carry out trash every day. I have to get it and it's heavy and then I have to open up the gate, and carry it, and close the gate, and then do it all over again. I ask Him every time to carry it out for me, but He never does.

ROCKY: He is good and strong but He doesn't want to.

The observer and the teacher try several times to comment, but the whole class is completely involved.



Bagging onions — one of Maverick County's annual million-dollar crops.

KIP: Well, if He wanted to, He could tell the Russians to let us alone.

JUDY: God can tell you to do things — sometimes He has to, but you're the one who has to do it.

CLIFF: Sometimes He does help people. He helped me get a saddle. It was my birthday and I wanted a saddle, and then my mother told me that I would get one.

KIP: God favors the rich. He gives them everything. They just sit around and don't have to work or anything and they get everything anyhow.

JUDY: God loves everyone, the poor and the rich. If He didn't love us He wouldn't have put us here.

KIP: But He gives some so much money.

Five minutes later, after pondering the unrighteousness of the world, the subject switched to its cause.

KIP: If Adam and Eve just hadn't eaten that apple we wouldn't have had things happen to us.

ROCKY: If Adam and Eve just hadn't eaten the apples, then snakes would walk instead of crawling.

The class went on to decry the way people used good things such as uranium for bad ends. A boy suggested, "They could make X-ray machines instead of bombs. That would help people instead of killing them."

In the twinkling of an eye the flood gates have been opened. Some questions that are really troubling ten-year-olds are being voiced. Are they the real questions? What a wonderful "out" the story of Adam and Eve provides in their thinking. The eighth chapter of *The Goodly Company*, the fifth-grade teacher's manual, would have been a help here. It deals, on the level of ten-year-olds, with the responsibilities we have for our own actions. But, of course, its publication was a year distant at this time.

The stage was set. Something approaching Christian concern was certainly evident. What leads did the leaders single out for the next class? Kip's



An irrigated cauliflower farm. Cauliflower is one of the county's largest winter crops.

OCTOBER 1956



Maverick County farmer baling alfalfa with modern equipment.

contribution about God favoring the rich was the starting point in their planning, and the sixth session was built around the question of God's fairness.

The usual platitudes and clichés concerning the happy and busy poor folk and the idle and unhappy rich were offered in God's defense, but as one listens to the tape recording it is apparent that the class really came to the heart of the matter when the teacher asked what would happen if God got rid of everything that had the least little bad in it.

"Bandits would go away," said one boy.

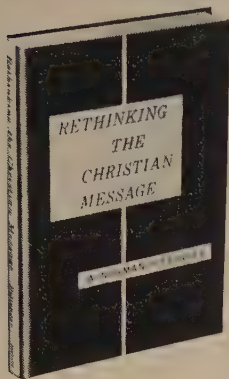
"We're bad sometimes. We would go away, too," added another.

A discussion of that most priceless gift freedom followed, and how God is revealed to the world today consumed the remainder of the period. The record suggests that the children came to understand that God uses miracles to reveal Himself, but that, much more often, He uses commonplace events to reveal His presence and concern. A cut will heal. Does the doctor heal it? Does God have a hand in the discovery of the medicine that will help the cut to heal? The Bible is a record of how men found out about God. In such questions as these the children were led, and led themselves, to a deeper understanding of God as He continues to make Himself known today in the great events of life, and in the little events as well.

It is revealing to check the interests of this group of fifth-graders with the course recently released for that grade in the Seabury Series. Kip's sense of injustice is matched by David's as he protects the runaway slave Cleon in Drusilla McGowen's story "Cleon Makes His Choice," Part One of the reader *Traveling the Way*. There are several stories in Chapter 7 of *The Goodly Company*, particularly those in the section on family and community values, that have obvious correlation to the interests aroused in the class we've listened in on.

Eagle Pass had an exciting fifth-grade class last year. Now they are looking forward to more of the same — this time with the added resources provided by Mr. Browning and the Seabury Series for this grade.

speaking of Books



Rethinking the Christian Message

By W. Norman Pittenger. The Seabury Press, 1956. 160 pages. \$3.25

Dr. Pittenger of General Theological Seminary, New York, has again raised some basic problems for all who are engaged either in the priestly or the lay ministry of the Church. As one of Church's foremost apologetic thinkers, Dr. Pittenger is not content to rest on well-earned laurels. Here is an earnest call to make our proclamation of the Christian faith more lucid and more relevant to our time.

As the title suggests, the author believes that it is essential for each generation and each Christian to re-think and re-examine the nature of the historic Biblical faith, to see what is essential and what is peripheral.

In this task of Christian self-criticism, it is necessary to appreciate the corrective emphases of such movements as liberalism, neo-orthodoxy, existentialism, and Biblical theology. However, Dr. Pittenger also points out the danger of over-

emphasis of each of these creative theological movements. He affirms that the content of the Christian faith is God's action in Christ and man's response to God's mighty acts, but *how* we describe and elaborate this content does and must vary from age to age.

It is Dr. Pittenger's claim that much of our inability to appeal to modern man is not so much the stubbornness or hostility of secular man, but the archaic and worn-out language and symbols of much of our writing and preaching. Therefore, it is essential that we translate the content of the historic faith in terms, categories, and language modern man can understand. In its great creative and expansive periods, the Church has always done this. It is time to do it again.

The author discusses three chief areas in which the Christian apologist must make his witness relevant: (1) the scientific world view of an expansive, infinite universe of process; (2) the problem of knowledge; and (3) the nature of nature. For example, Dr. Pittenger says it is hopelessly irrelevant to talk about "heaven" as "up there" in the spatial terms of a two-storied universe. While there still may be some use in the symbol "up" as a sign of sovereignty and majesty, it is a dangerous symbol to use if any literal or spatial connotations are present in the minds of either the speaker or the listener.

The relevance of being relevant might well be the subtitle of this powerfully and eloquently written book. Since it is a collection of lectures, it suffers somewhat from

this fact. Chapter 7 is almost the same as Chapter 2. And one wishes that at some points Dr. Pittenger would dig deeper and carry through on some of the outline suggestions he makes. And one knows very well that he *could* do so. Even so, with these minor weaknesses, this book should be carefully read and pondered by every priest and concerned layman in our Church and, it is to be hoped, by others of differing communions.

(The Rev.) William A. Spurrier
Wesleyan University

Politics for Christians

By William Muehl. Association Press, 1956. 181 pages. \$3.00.

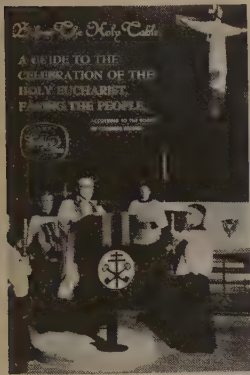
William Muehl is a layman, a lawyer, an Episcopalian, and a professor of preaching at the Yale and Berkeley Divinity Schools in New Haven. He knows his way about both politics and the Christian faith. With an election coming up, his book is a practical guide to Christian voters. It is practical because it is steeped in a Biblical view of man and in political know-how. It is full of illustrations, some of which are hearsay and most of which are the results of the author's own experiences. When Bill Muehl makes a political speech, he is usually in the "Give em hell, Harricum" tradition.

The opening chapters of the book illustrate some of the myths of moralistic individualism. From there we find the description of the structure of political parties, the sources

of political power, and the part the Christian can and should play in the processes of politics. Man's only choice is "whether to relate his *real* religion to the social scene in a critical and redemptive way, or to refuse to do so and see a pseudoreligion sucked in to give authority without judgment to the demands of the state."

Religion and politics are intimately related, Christian citizenship demands more than intelligent voting; it requires political good sense and action at all levels of social life, beginning with the local issues that can be solved only through political action.

(The Rev.) Randolph C. Miller
Yale Divinity School



Before the
Holy Table

Edited by Massey H. Shepherd, Jr.,
John H. Keene, John O. Patterson,
and John R. Bill. Seabury Press,
1956. 62 pages. \$1.00.

With the increasing realization of the centrality of the Eucharist in the Church's life of worship, and the growing trend toward making the action of the service not only intelligible to but also thoroughly participated in by the congregation, there has developed a revival of the ancient custom of celebrating the service facing the people. Much can be said for this custom from the point of view of corporate worship and clearer understanding of the service's ritual and ceremonial.

Much of the beauty and mystery of the service, on the other hand, can be lost by an uncritical "facing of the people" without bearing in mind the essential rules of sound liturgical procedure. It is in order to provide some uniform guidance to those churches which believe that this mode of celebration is best that this

handbook has been written. Its aim is both to preclude confusion and to set forth methods of celebrating which are loyal to the traditions of the Anglican Communion. In both these aims it succeeds.

Two separate sets of guidance are provided: one for parishes where two assistants are available and the other for those where only one priest conducts the service. Careful liturgical direction is given in a clear and concise manner, well aided by numerous diagrams and photographs. Particular value derives from the editors' treatment of the Ante-Communion as a separate act within the service. Other dramatic devices such as the Gospel and Offertory processions are explained to enhance the importance and meaning of these special liturgical acts.

Some will question such rubrical violations as the instruction to the celebrant (and, where they assist, the deacon and subdeacon) to "bow profoundly" rather than to kneel for the Confession and Prayer of Humble Access. However, the real issue is the eastward *vs.* the westward position of celebrating. Those who are attracted by the sense of mystery and upward-together action of the eastward method will be hard to shake from their convictions. This reviewer is among those who feel

that for large parish churches and cathedrals the ancient position is wholly desirable, but that in small churches and chapels some of the numinous quality of worship is lost when the priest and people have to look each other in the face at such close range.

(The Rev.) Richard H. Wilmer, Jr.
Yale University

The Idea of Revelation in Recent Thought

By John Baille. Columbia University Press, 1956. 151 pages. \$3.00.

The creative movements in modern theology, while they may differ from each other, are at one in setting forth a dynamic recovery of the New Testament understanding of the meaning of revelation. John Baille, dean of the divinity faculty of the University of Edinburgh, marshals the thought of William Temple, A. G. Hebert, Reinhold Niebuhr, Richard Niebuhr, Paul Tillich, Emil Brunner, Karl Barth, and others, to

Plate II from *Before the Holy Table*



speaking of Books

demonstrate the reality which has been recovered in our time. Interestingly he finds in the work of F. D. Maurice, a century ago, an anticipation of what has become normative for theological leaders in our time.

In contrast to the prevailing Roman view about religious truth, a view which has been reflected almost as rigidly in many non-Roman circles, Dr. Baillie sees the meaning of revelation as the self-communication of the divine to the human, primarily in the Incarnation event but also in other encounters. Such a view is in sharp contradiction to the tradition which thinks of revelation as the communication of propositional truths which are to be accepted intellectually.

There is an important place for intellectual activity in Dr. Baillie's scheme of things—as there always must be in any vital religion—but it is secondary to the revelation-faith encounter. Concerned men must always work out the implications of their relationship to the most high God, as revealed in Jesus Christ, and the application of this relationship to the problems of daily life. This process, however, is the result of the divine initiative not its precondition. God comes into our lives first as a gift to whom we respond in trusting acceptance.

Dr. Baillie's book is for those with a good background in religious thought and scholarship. It could not be used by the average church school teacher, but it can be a tremendous resource to the clergy and others charged with training them. For those who are concerned about the place of "content" in the Christian faith, this book is a must.

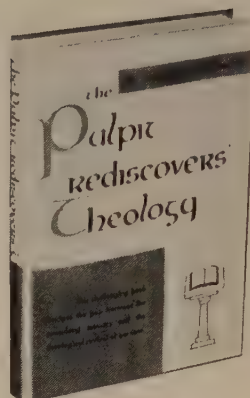
(The Rev.) Charles D. Kean
Church of the Epiphany
Washington, D. C.

The Pulpit Rediscovered Theology

By Theodore O. Wedel. Seabury Press, 1956. 192 pages. \$3.50.

Dr. Wedel's position as Warden of the College of Preachers gives him a unique listening post in the life of the Episcopal Church and a window on the concerns of other Christian bodies. Add to this his powers as theologian, and one welcomes from him a book called *The Pulpit Rediscovered Theology*. Most of the material in this book has been presented in the form of lectures in various theological seminaries and clergy groups. It is good to have it assembled under one cover, since the subject matter is of interest and concern to any intelligent person.

The author rejoices in the rebirth of interest in and understanding of the Bible which marks our time, but points out that our pulpit lags far behind in Biblical understanding and preaching. He is fair, however, in describing the problem of the preacher who is a busy man with many demands made upon his time and energy, a man who needs time for reflection if his sermons are to become something more than mere homiletical hackwork, a man who often feels guilty when he does not succeed in finding such time. And all of this in the face of the world's current and deeply felt disillusionments both in the realm of physical destruction and in the realm of thought.



The author says, "Secularism, or the view of man's existence limited to a one-story universe, was an ethical alternative for a medieval or classical Protestant Christian, of course, as for man in any age, but it was not an alternative for him as a philosophical or theological reality. Even pagan man would not have understood it, for he, too, still believed in gods upon their thrones and saw man's life *sub specie aeternitatis*." Today all this is changed. Secularism is the normal framework for modern man's thought and action.

But the change that has taken place, when properly understood, is nevertheless momentous. For the Bible has in reality been reduced to the story of religious man and his climb upward toward Deity; it has ceased to be the story of God Himself, speaking in the Law and through the Prophets, and Himself invading man's world as "Word made flesh." The question arises, is it possible to preach honestly and dogmatically to our age, avoiding the trap of "ideals" on the one hand and what the author calls "the prison house of scholastic theology" on the other? Dr. Wedel thinks so, and in the development of his thesis makes encouraging reading. The Good News, he reminds us, is not that one "ought" to perform in a certain way, but the startling fact that God in Christ enters into the human situation completely—both in Law and in Grace—to redeem it and all mankind.

In the chapter, "A Clue to Biblical Theology," the author writes clearly on the problem of the Bible and the Church, the problem of authority and the "higher criticism." This may well be the most useful section of the book for many general readers. The treatment of the relation of liturgy to preaching and the relation of both to the doctrine of the Church is illuminating. The bothersome word *churchmanship* gets a proper definition and setting. The concluding chapter develops a sound and dynamic exposition of the meaning of salvation.

Canon Wedel has a pungent and penetrating mind, a wide reading knowledge, a gift for analogy, an apt turn of phrase, a deep sense of urgency. He has written a wise and useful book which deserves a wide reading.

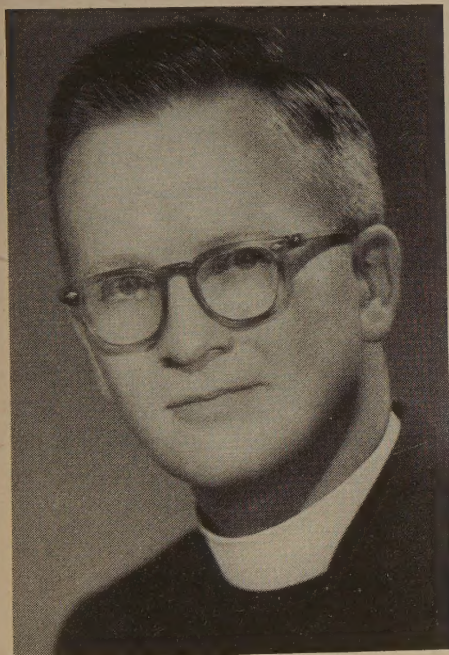
(The Rev.) Robert N. Rodenmayer
Church Divinity School
of the Pacific

NEWS

C.O.P. Team to Seabury-Western • New A-V Head at Work •

Weekday Religious Education Report • New Officers

THE PUBLICATION of Dora Chaplin's picture in the September issue of FINDINGS prompts memories of the College of Preachers' training team of which she was once a member. That team, in the person of the Rev. Drs. Theodore O. Wedel, Reuel L. Howe, and David R. Hunter, will be revived next month for a trip to Seabury-Western Theological Seminary, Evanston, Illinois, on November 29-December 1. And by the way, in hand for publication in the November FINDINGS is an article from Dr. Heuss, under whose leadership the team was first organized. In this article Dr. Heuss reviews the life



The Rev. George L. Peabody joins the Church and Group Life Laboratory project as an associate secretary in mid-October. A yachting enthusiast, Mr. Peabody was on the boat that *almost* won the Newport-Bermuda race earlier this summer. He comes to the Council from Silver Spring, Maryland.

and times of another Department institution, the Author's Committee. This is the group that brought into being, with much travail and corporate searching, the books in the CHURCH'S TEACHING.

AT THE General Convention in Honolulu in 1955 the Department's director, Dr. Hunter, promised that high on the priority list for the new triennium would be the production of audio-visual aids for use with the Seabury Series. At long last a production man has been found. Mr. Herbert B. Jackman, formerly with the Film Council of America, an organization which serves as the clearing house of information for the whole 16mm film field, is the new executive secretary of the Audio-Visual Division. An active layman at St. Matthew's Church, Evanston, Illinois, Mr. Jackman has a background of experience as an educator at the University of Chicago's Audio-Visual Center and experience in production as the director of the Film Division of the United Automobile Workers Union (C.I.O.). His first task will be the preparation of filmstrips to be correlated with the Seabury Series and the development of visual materials for the Leadership Training Division and other agencies in the Council. (See page 16 of this issue.)

TO INTERPRET the task of adult education in the Church in terms of program, purpose, and the training of leaders, the Adult Division has

arranged a series of meetings in the Eighth Province. To regional conferences throughout the far-flung province key leaders of the Woman's Auxiliary, the Presiding Bishop's Committee on Laymen's Work, deanery officers, clergy, and others charged with the responsibility for adult education at parish and district levels have been invited. The leaders of the sessions will be the Rev. A. Donald Davies and Miss Emma Lou Benignus, executive and associate secretaries of the Division.

Fr. Davies' and Miss Benignus' schedule is as follows:

Oct. 17-19 Portland, Ore.
22-24 Boise, Idaho
29-31 Reno, Nev.

Nov. 1-3 San Francisco, Calif.
4-6 Los Angeles, Calif.
7-9 Phoenix, Ariz.

Adult leaders in the province are urged to write the Department of Christian Education in the host diocese or district for complete details of the time and place of the meetings.

THE PERSONALITY of the teacher is the strongest factor in bringing children closer to God, delegates to the National Conference on Week-day Religious Education declared recently. Gathered together at Oberlin College, Oberlin, Ohio, under the auspices of the N.C.C.C., those present represented a score of Christian communions and some three thousand communities across the nation. The Department was represented by the Rev. Richard U.

NEWS

Smith. Development of new courses formulated by the sponsoring groups is a vital need in this area of the Church's work. Also needed, leaders agreed, was the establishment of more experimental centers where better practices and higher standards can be worked out.

WORD HAS come from Hawaii that the Church and Group Life lab to be held there October 15-27 has been postponed.

THE Audio-Visual Materials catalog, edited and compiled by Elizabeth Lamphere, associate secretary of the Audio-Visual Division, was mailed to all those on the Division mailing list in the early fall. It contains information about films, filmstrips, and slide sets available from the Film Library, 281 Fourth Avenue, New York 10, N.Y. The catalog is yours for the asking.



The Rev. Summer Walters, Jr., who was formerly rector of St. Mark's Church, Hood River, Ore., and chairman of the department of Christian education in Eastern Oregon, joined the Leadership Training Division in September and has made field trips to Pennsylvania and Wyoming. Mr. Walters has an M.A. degree in education from Stanford and did graduate work at Oxford from 1949 to 1952.

the Audio-Visual Corner



Herbert B. Jackman
Executive Secretary, Audio-Visual Division

■ A recent effort to produce a picture story on the work of the Church in one of its missionary districts had to be halted because of an inadequate selection of original color transparencies suitable for reproduction. With plans well developed for the production of slide sets and filmstrips to help tell the story of the Church's manifold activities, this lack of raw material is a serious bottleneck, but it is one that you can help remove.

■ Thus the Division is addressing this appeal to you for assistance in the collection of color slides and the establishment of a stock slide library for the acquisition, identification, classification, and preservation of these valuable visual materials.

■ What color transparencies should be submitted? Slides that can illustrate the work of the Episcopal Church in domestic and foreign mission fields, the activity of the clergy and lay leaders of the Church, the life and activity of the communicants of a parish or the community of which the parish is a part — all can be used in the library. Send us scenes that visualize the work of the Church and its people. In demand are slides depicting conferences, study groups, social events, church school classes, youth activities, and worship.

■ By helping us build this library you can be a part of the film and slide production facilities of your Church. Write to us at 28 Havemeyer Place, Greenwich, Conn., for a memo on the stock slide library. This memo gives details of payment and outlines the provisions for the return of original slides.

■ In addition to this need for color transparencies there is a great need for black-and-white photographs suitable for reproduction in Christian Education FINDINGS and the filmstrips being developed in curriculum and leadership training. The FINDINGS staff are in particular need of pictures of seasonal events, *informal* pictures of children in church school, craft activities, teacher-training sessions . . . in short, any clear glossy photographs of the whole vast field of Christian education. The 8 x 10 inch size is preferred. Send these black-and-white glossy pictures to the Division at Greenwich. Be sure to identify the subject, the date taken, and the photographer. We will always give credit where desired.



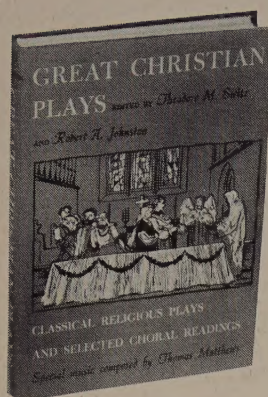
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HIGHLIGHTS FROM SEABURY'S FALL LIST



Great Christian Plays

Edited by THEODORE M. SWITZ and ROBERT A. JOHNSTON

Five of the best medieval dramas, in modern English acting versions, and selected choral readings especially suitable for church and other amateur theater groups. They may be presented in the chancel as part of the service, and are to be produced without scenery or special lighting, using only the simplest costumes. Text of the plays and readings are accompanied by costume sketches, complete production instructions, and music by Thomas Matthews.

Coming November 15 — pre-publication price, \$6.50; after publication, \$7.50

Hymns and the Faith

By ERIK ROUTLEY

The sources, history, and meaning of 49 favorite hymns are set forth by a leading hymnologist. The discussion of each hymn shows how traditional Christian songs throw light on basic teachings of the Church, and so provides a wealth of information for use by clergy, choirmasters, and church school teachers.

Coming October 25 — pre-publication price, \$4.75; after publication, \$5.75

The Pulpit Rediscovered Theology

By THEODORE O. WEDEL

Can the man in the pulpit make the insights of modern Biblical theology intelligible to the man in the pew? Canon Wedel answers this question affirmatively, with many suggestions for interpreting the Gospel which will be extremely helpful to clergymen who are reluctant to return to Biblical literalism.

October 11. \$3.50

Church and Parish

By CHARLES SMYTH

This fresh approach to parochial history selects six problems of lasting significance in the life of the Church. They are illuminated by examples from the unusually interesting annals of St. Margaret's, Westminster, the parish church of the House of Commons.

Illustrated. October 11. \$5.00

Man in the Middle

By JAMES A. PIKE and HOWARD A. JOHNSON

In these famous trialogues — presented over the ABC network — an ordinary man of today debates the Seven Deadly Sins with representatives of God and Satan. Written in lively, humorous style, this presents valuable material for study groups, excellent reading for all Churchmen. *The Seabury Advent Book for 1956.*

October 11. \$2.25

Rethinking the Christian Message

By W. NORMAN PITTENGER

An uncompromisingly honest statement of the growing need for rethinking so that the Christian message meets the needs of modern men and women. The author discusses the relationship of the faith to 20th-century experience, and shows how the Church can reaffirm its claim with integrity and simplicity.

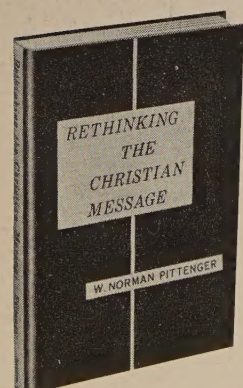
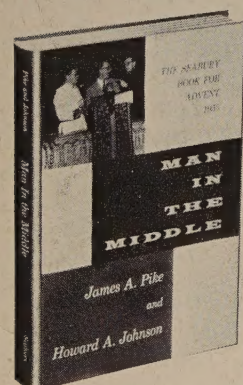
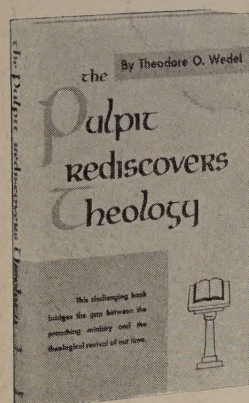
October 18. \$3.25

Window on Japan

By LEONORA E. LEA Foreword by the Rt. Rev. Henry Knox Sherrill

The first brief but comprehensive story of the development of the Episcopal Church of Japan — combined with an introduction to the country's history and culture. For everyone concerned with the missions of the Church and those working with young people.

Illustrated. October 11. \$2.00



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